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A Symposium

National Importance Is Right!

Pastoral Care—A Quaker Problem

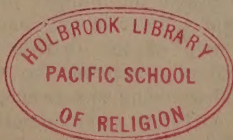
Pres. Levi T. Pennington

Will Preachers Purvey Pestilence?

An Editorial

Well, Americans?

Rose Wilder Lane



Well, Americans?

By Rose Wilder Lane

Well Known American Author and Publicist

FOOD BLOCKADE

I

WHILE I write this, thirty-seven million people—half of them children—are facing starvation. When you read this, millions will be near death from hunger. Before new crops can grow in Europe, famine will be killing women and children by hundreds of thousands, and the diseases of famine will be crossing the sea to us. These dying peoples are no one's enemies. They are kin to fifteen million Americans, our neighbors here, whose fathers came to the New World from Norway, Sweden, Finland, Holland, Belgium and Poland. They are innocent victims of war. They do not ask us for money, nor for food. They ask only to be permitted to save their own lives, the lives of their wives and children. They do not ask us for ships or gifts of any kind.

All they ask, and they ask frantically, is to be allowed to buy food from our farmers' overflowing granaries. They have the money to buy corn and wheat and barley and meat and milk and butter they so desperately need.

Why then does the effort of these small peoples to save themselves by buying food from the almost embarrassing surpluses of this hemisphere, meet with opposition from honest-minded Americans, and even with irritation and anger?

The question of food for these starving peoples is so important that it should be thoroughly understood by everyone. No one knows how long the present war will last. But we all know that its aftermath may be more terrible than the war itself. If Americans can callously watch innocent peoples starving to death, let such Americans understand that they are watching the breeding of diseases that will wipe out our own homes.

The World War of twenty-five years ago brought hunger to three hundred million people. Only American intervention then saved half of Europe from starvation and checked world-wide pestilence at its source. Hardly an American home in 1918 escaped the influenza epidemic which sprang directly from the famines of southeastern Europe and the Balkans. After a year and a half of the present war, hunger is weakening nearly one hundred million more people than after three years of the last war.

While men urge plans for England, they proclaim That food for Europe is a dangerous thing. Better to let France starve until the spring Than risk the danger that the Nazis name The wheat and sugar for their own; to maim These hungry children, always wondering Day after day, when will the good ships bring The bread and milk for them. But to our shame We argue what our Christian duty is. We talk of rights, of winning England's war, And force the starving French to turn to those Whom England fights. Does any one suppose That Christ would hesitate to help? That His Commandments would be different from before?

II

What Kingdom are we fighting for? What free Country is this where all our youth must train To rush with bayonets, to crush the brain? Is this the essence of democracy? Or when administrators must agree To store up food and clothing and explain, In abstract words, that hungry children's pain Is unavoidable, will have to be? A Man remarked of children long ago: "The Kingdom shall be made of such as they; Forbid them not." And He it was who fed Five thousand with some fishes and some bread. Would He not think the same is true today, And that the Kingdom's coming is too slow?

Bryn Mawr, Pa.

MARY HOXIE JONES.

Today, nearly three hundred million people are already on rations—and short rations. Unless the little peoples of western Europe can save themselves from wholesale death by hunger, the world will be confronted with the most gigantic problems of famine-pestilence in the history of the human race.

These conquered little States remember the hunger experience of the last war. These people remember that President Wilson asked Mr. Hoover to undertake the responsibility of feeding the Belgian people, then caught as they are now, between German occupation and British blockade. For four years, the American Relief Administration, under his direction, successfully met all the difficulties of transporting and distributing food to the Belgians without interfering with the military necessities of war and without in any way loosening the grip of the British blockade that eventually starved the Germans and forced Germany to surrender. That feeding operation was described by British Prime Ministers as "a miracle of scientific organization," and when it was later extended to feed half the

world, it was fervently praised by half the world.

Because Europe remembers the work of Americans in the American Relief Administration, the innocent victims of this war, once more faced with starvation, have appealed to Mr. Hoover to save them again.

Appreciating that both Britain and Germany are pouring every energy into the desperate struggle for victory, with little time or thought to spare from waging war to consider the agony of the war's thirty-seven millions, Mr. Hoover created the National Committee on Food for the Small Democracies.

The Committee first proposed the same agreement that kept ten million Belgian non-combatants alive for four years during the last war:

1. England to permit passage of food-ships.
2. Germany to restore to the conquered peoples any food already taken from them.
3. Food distribution to be controlled absolutely by the American Relief Administration, the greatest achievement in philanthropic history.

This proposal was rejected because a distracted world is slow to realize an ultimate necessity until confronted with it.

This ultimate necessity has now come to Belgium, as it will inevitably come to Finland and Norway and Holland and Central Poland and Free France before the next harvest. Eight million men, women and children of Belgium, by the time you read this article, will be practically without food unless supplies are brought in, somewhere, somehow. There will be no bread, no fats, no milk for the children.

Mr. Hoover has therefore made fresh proposals to Germany and Great Britain. He suggests that a test experiment be made in Belgium, to prove whether these people can be fed in 1941, as they were fed from 1914 to 1919, without military advantage to either side. He proposes that this test comprise feeding only through soup kitchens where people come to get their food and there can be no possibility of feeding Germans.

He asks the German government to agree that it will requisition no more

(Continued on page 115)

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WALTER C. WOODWARD
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EDITORIAL

Will Preachers Purvey Pestilence?

WHILE the nations rage and the area of conflagration is being continually extended, untold millions of people in the occupied countries go down into the twilight valley of hunger and starvation. That stark tragedy which may become the shame of the Twentieth Century is vividly set forth on the opposite page by a nationally known writer. It is monstrous and well-nigh incredible that religious leaders in this country are contending that we should starve those millions into revolt against their conquerors. Aside from the shocking inhumanity implied, let it be clearly understood that such a weapon is a two-edged sword. Starving people have not the spirit and stamina for physical revolt, but the mental and moral revolt will turn, not only against their conquerors, but even more violently perhaps, against those who professed to be their friends but who had condemned them to a lingering death for political and military reasons. That these reasons were couched in high sounding utterances and pious phrases will not alter the fact or dim the realization that friendly nations of kindred ideals studiously condemned the beleaguered people to languishing destruction.

Furthermore, as Rose Wilder Lane so graphically sets forth, this is not only a question of saving millions of innocent people from starvation. It is also a question of staying the hand of pestilence that inevitably will sweep over the world in a wildfire of deadly contagion if food is withheld from the peoples of the conquered democracies. For let it be clearly understood that if starvation is allowed to stalk those stricken countries, none of us will be safe from the destruction which will be universally epidemic. There will be no saving sign on the lintels of our door posts. Out of the last war came the accusing words, "Preachers present arms." More accusing still will be the indictment if, in connection with this war, it is written, "Preachers purvey pestilence."

What will be the answer to the question implied in, "Well, Americans?" We have confidence enough in the instincts and humanity of the American people to believe that the answer will be affirmative. But will the answer be in time? And what responsibility does our small group bear in this unprecedented emergency? We are making no small contribution in the record of sound administration of European relief

which the American Friends Service Committee has established through the years. In the March first issue of *The Christian Leader* of Boston, the leading editorial presented an appeal to its constituents for a combined relief fund for aiding stricken civilian populations in China and in Europe. In pointing out that they would wisely make use of "going agencies" already in the field, the editorial named the A.F.S.C. as an example, saying: "The American Friends Committee is the most practical and efficient agency that ever attempted to relieve suffering." Already dispensing relief regularly and effectively in France, we can not only say that it can be done but that it is being done. And we must see that this ministry of food is continued and enlarged.

But this is not enough—it by no means marks the limit of our responsibility. All that we can possibly do of ourselves is hardly more than a pittance in relation to the tremendous need. Nothing short of such a program of relief as that proposed by Herbert Hoover will save the small democracies of Europe from catastrophe. And nothing short of some such measures will save the western Christian world from everlasting shame and disgrace. On the basis of our own knowledge and experience, past and present, on the basis of Herbert Hoover's widely acclaimed record of humanitarian service, and on the basis of the practicability and soundness of his proposals, we should add our voices to the rising public demand that starving peoples be fed. And let us be quick about it!

Put Not Your Faith in Statesmen

IT IS almost inconceivable, the extraordinary mental—or emotional—processes leading up to the serious support of the incredible Lease-Lend Bill. Incredible, that is, up to a few short months ago. It is nothing short of astounding, the hysterical way in which a supposedly sane people has so largely succumbed to war psychosis and defense dementia, under the lashing of a verbal barrage from high places. What a sorry spectacle of duplicity is presented by the leaders of the two major parties! With all the assurance his plausible voice could convey, President Roosevelt during the last presidential campaign, solemnly promised the American people that in no case would

he consider sending American soldiers abroad to participate in a foreign war. Now he refuses to accept an amendment to the dictator bill that would enact his promise into law! And as for the confusing Mr. Willkie, he airily passes off his glaring inconsistency on the ground that what he said before the November election was just campaign talk. May the nation yet rise up and say with President Henry Noble MacCracken of Vassar College, "I raise my voice against this gigantic conspiracy, and ask that reason and religion consider together before the final and irrevocable plunge into the maelstrom."

This country is indebted to those leaders who by voice and by pen have stood so valiantly in the breach in a desperate effort to forestall this last step towards war. Some are pointing out the deadly parallel between the present situation and that which preceded our entry into the last war. Then as now, the war proponents and the press generally, reacted strongly, almost violently, against any suggestion of a negotiated peace. There is this lamentable difference—at that time it was the President himself who

asked for a statement of war aims and who proposed steps toward negotiation.

Today we are continually being reminded that we are not adequately prepared for war. The tragedy is that we are even more poorly prepared for peace. Still more tragic, our government does not want peace—except on a basis that will make an enduring peace highly improbable. The sad lesson is plain: We cannot trust the leadership of the Administration in this vital matter. Whatever the outcome of the present ominous prospect, no better contribution can be made than to keep before the public the fact that the war in Europe is one of power politics and imperialistic interests as well as one of opposing ideologies, and that any constructive efforts toward peace must keep these issues in mind. A new international order is inevitable, but it is extremely doubtful whether the right kind of order can emerge from a smashing military victory, granted that such is possible. The real contribution to world welfare will be made by those who, in the midst of war, are preparing for peace.

Pastoral Care—A Quaker Problem

By Levi T. Pennington

THE Society of Friends from its very beginning has been composed of men and women with a rather large degree of independence in thought and strong individuality in action. If this had not been the case, our ancestors could never have made such a pronounced break from the organizations and conventions of their day, in the theological, the ecclesiastical, the social, and the political world.

It is not difficult to understand the ground of many of the things which characterized early Friends and differentiated them from other Christian groups. Their use of the plain dress and the plain language, their non-use of ritual, their refusal to uncover the head or to take oath, their use of numbers rather than names for the days of the week and the months of the year, and other things which were characteristic had a meaning in those days, and some Friends think they still have meaning today, though there are very few Friends anywhere who still maintain *all* of these ancient testimonies.

The opposition of early Friends to "a hireling ministry" is also easy to understand. Where Church and State are united, and where church appointment, promotion and support are dependent on political power, however vested or exercised, it is easy to understand the opposition of early Friends to this political "hireling ministry." Their refusal to pay tithes got them into a great deal of trouble, as did other attitudes which they took in opposition to the "powers that be"; and this attitude is theoretically approved today by many Friends who do not carry it out in practice. There are Friends today on both sides of the water who see no vital difference between paying "tithes" to support the established church and paying taxes which go toward war and war preparation—whatever difference they do see is in favor of the paying of tithes for the state "hireling ministry."

There is a vast deal of difference between the "hireling ministry" in the days of George Fox, with Church and State united, and any form of supported ministry in any

Friends meeting in the world today. And one might agree fully with the attitude of early Friends and still consistently believe in some form of supported ministry today. Indeed some forms of support were provided for ministers and their families among early Friends, just as Jesus and his immediate followers were ministered to in material things by those who believed in him. And the New Testament repeatedly recognizes the fact that those who are ministered to are under obligation in a material way to those who minister.

In the many-sided work of any Christian denomination, there is real need of pastoral care—and Friends are not unique and so different from all other Christians as to be a flock which needs no shepherding. We may flatter ourselves that because of our background, our training, the basis of our organization and other factors we need less shepherding than some other groups of Christians, and it is even possible that this may be true. But when the Holy Spirit gave some to be pastors and teachers, it was a far wiser provision than we shall ever make if we seek to dispense with pastoral care. This is not to say exactly how this pastoral care is to be exercised. But we shall be foolishly blind if we do not accept as a fact the need of some shepherding of the flock, some pastoral care. Friends east and west need it; Friends on both sides of the Atlantic need it; Friends meetings in many places are dying and in many places have died because of the lack of it. Non-pastoral Friends everywhere will do well if they honestly and whole-heartedly acknowledge the need of pastoral care, aside from that of Pastor Pastorum; if they admit that the flock must have some shepherding in addition to that of the Chief Shepherd, just as they need, both in youth and more advanced life, some mediate instruction through human agencies in addition to what the Spirit teaches immediately.

It does no good but on the contrary does a deal of harm for non-pastoral Friends simply to read out of the

pale those who believe in pastoral care given by those called of God and of the meeting for pastoral service, and supported, in whole or in part, that they may have time and energy available for this service to God and the Christian enterprise.

On the other hand, pastoral Friends have far too often lost sight (or failed ever to get sight) of some of the basic elements of the Quaker faith. We believe in God's immediate accessibility to every one who truly seeks him. We believe that God reveals himself to every believing child of his. We believe that God can speak and does speak to every soul that listens for his voice. We believe that God can and does give messages to those who wait upon him, and that these messages are not confined to those who are recorded as ministers, still less to those who have some ecclesiastical office. We believe that truly Friendly worship must be conducted on a basis of freedom for all to obey God's voice and to speak whatever message he may give, whether to the most notable or the humblest member of the body of Christ.

Disregarding these basic ideals, or never having adequately realized them, in too many places Friends have engaged pastors who do their work under conditions which make real Quaker worship, if not actually impossible at least decidedly improbable. There are Friends meetings which one might long attend without knowing whether he were in a Methodist meeting or a Nazarene or Evangelical service or what, unless he should see the name on the cornerstone or on the printed church bulletin or something of the sort. There are Friends meetings, in name at least, where members go to the Sunday morning service "to be preached at, sung to and prayed for," with little or no sense of personal responsibility for the service. There are Friends meetings where the services of the pastor are so regularly given and so definitely expected that vocal participation by others, at least in the principal meeting of the week, is stifled, and talents possessed by younger or less experienced or humbler Christians are not given proper exercise.

But this again is not confined to pastoral meetings. There are non-pastoral meetings which could be named where it would be quite as hard for a young Friend, or a humble Friend, or an inexperienced Friend to speak as in a meeting thoroughly committed to the pastoral system.

The fact is, and Friends everywhere do well to admit it, that real pastoral care is needed in every Friends meeting, as in every other organization of the Christian Church. Many non-pastoral meetings have died and other non-pastoral meetings are dying for want of pastoral care, while many pastoral meetings have been and other pastoral meetings are now being "pastored to death." We have not as Friends, east or west, or on either side of the Atlantic, reached an ideal condition in supplying proper pastoral care. And our chief concern in the matter should be not to be "pastoral" or "non-pastoral" Friends or meetings, but to find and follow the best way to this adequate pastoral care of our membership under whatever "system" we may work.

The pastoral gift is not man-made nor church-conferred. And true pastoral service is given to both pastoral and non-pastoral meetings under certain happy conditions.

There are non-pastoral meetings which have among their membership those who are fitted, by nature and by grace, to shepherd the flock, to feed the lambs, to tend the sheep, to be real pastors. Happy is that non-pastoral meeting which has such pastors in it, if they have not only the pastoral gift but also the leisure and the energy and the faithfulness to give the flock its needed shepherding.

But there are many Friends meetings, with members as devoted to the real basic ideals of Quakerism as any

wearer of a Quaker bonnet or broad hat, where this situation does not and apparently cannot obtain; meetings the vast majority of whose members are "convinced" Friends, brought into the fold of Christ by the evangelistic efforts of Friends; where all the members of the meeting are poor, compelled to work hard and continuously for a livelihood, and therefore with not sufficient time or energy to devote to pastoral activities. What shall such meetings do? The flock will scatter if not shepherded. Many will be lost, not merely from the Quaker fold but from the fold of Christ, unless they are properly fed, tended, cared for. What shall such a meeting do?

It is easy enough to theorize. Practically, what many such meetings do is to seek a pastor, to call some man or woman to serve the meeting, devoting full time or part time to the work of God, and being wholly or partially supported in order that this service may be given.

Whatever our method, let us recognize our need—the need of our members and our meetings for true pastoral care. And then, seeking God's guidance as earnestly as we may, let us endeavor, by the methods best adapted to the individual case, to provide this pastoral care, this shepherding of the flock, this feeding and leading and caring for his sheep and lambs, always under the guidance and direction of the Chief Shepherd.

Newberg, Oregon.

Broken Glass

By Francis D. Hole

BROKEN glass is an indication of a state of mind, whether of a person washing and drying dishes, or of a driver behind a windshield, or of mechanized units in a cathedral town. When glass begins to fly, it is time for reflection.

When the cathedral windows are shattered by bombs bursting, the worshipers within the cathedral look out on a desolate world and see that all is not reverence and holiness, as inside, nor is all beauty, as were the rose windows and as are their counterparts in minds. Then the worshipers resolve that no more shall beautiful windows be a wall between riches and poverty, between happiness and misery, but that the spirit of cathedral quiet must flow out through the hollow arches and possess the world. And the first step is self-possession, which is prerequisite to all other possessions.

Strangely enough, Paul reports that when the scales fell from his eyes and he was possessed of new vision, he saw clearly that he was blind, that he was seeing but through a glass, darkly. Henceforth he walked by a sixth sense which he called faith, which sought out experience, as by intimation, of the Light which shines behind the dark glass, anticipating the time when that glass, too, would be broken and he would be face to face with the Light.

For every figure in the stained glass windows of the cathedral, there was a counterpart in the masters' minds and in the thoughts of the people who willed it into existence. The beautiful glass may be broken, but the beautiful thoughts need never be destroyed.

Christ urged us to believe that life, liberty, and the pursuit of happiness are possible when divorced from property held, things owned, prestige acquired—that the real treasures are beyond the reach of thieves and time, whose supremest endeavors culminate in monumental heaps of broken glass.

Earlham, Indiana.

Of National Importance Is Right!

From the National Service Board for Religious Objectors

Soil conservation activities have been designated as "work of national importance" within the scope of the President's executive order authorizing the Director of Selective Service to establish project camps for religious conscientious objectors. The camps will be operated cooperatively by various agencies of the Government and by religious groups with tenets of non-participation in war. Work in soil conservation and erosion control will be directly under the supervision of the Conservation Service of the Department of Agriculture.

HOW important is soil improvement to national welfare? Part of the answer is found in the experience of some foreign countries, past and present. The United States is a very young country as far as agriculture goes, and we have to look to older countries for guidance. The land of Goshen in the Bible is familiar to most of us. Joseph gave it to his brothers because it was the finest grazing land in the entire country. Today, the land of Goshen is barren. No people live there because the soil will not support enough plant life for man or animals.

Look at China. On the upper Yellow River, water, in its hurry to get to the sea, has stripped the upper layer of soil from millions of acres of land. With twelve to eighteen inches of its top-soil gone, that land is not capable of supporting as many of China's millions as it once was. There is undernourishment almost always, and in some seasons, famine.

Archeologists have to dig fifteen to twenty feet through debris washed and blown from once highly-productive agricultural regions in order to unearth cities like Karsabad and Babylon in Asia Minor and Sybaris in southern Italy.

We Americans need have no fear that such catastrophes will occur here. But, lest we become too complacent in our attitude toward the soil and its resources, we should take a closer look at the damage that has already been caused by erosion. More than 280 million acres—roughly fifteen percent of all the land in the United States—has already been ruined or seriously damaged by erosion. Erosion is seriously damaging 775 million acres more—775 million acres which will one day be ruined land, unless proper steps are taken for its conservation. Altogether, more than half the land area of the United States—and this includes crop

land, rangeland, and woodland—are in need of erosion control treatment. A half million acres of farm land are being abandoned every year as a direct result of wind and water erosion.

Some people say we have plenty of good soil in this country. They look out upon the great open spaces and wonder why it is that there are over-populated sections—why it is that these "open spaces" are not being used. Actually, there is far from an abundance of good land in this country. The fact is, we may one day have a land shortage, un-

less adequate measures for soil protection are taken.

Four hundred and sixty-two million acres is all the *really good farm land* that is left in this country, and that includes all the land we can bring into crop production by expensive irrigation, drainage, and clearing methods. Of the 462 million acres, all but 130 million acres is subject to the same erosion process that results in impoverishment and ruined land.

Of the cropland now being used, only about 62 million acres are at once really good farm land and safe from erosion. This is the only cropland that does not need erosion control treatment.

And what of our forests? When the first settlers reached this continent in 1607, they looked out upon a vast, untouched wilderness. From the Atlantic to the Mississippi—a virgin forest. From the Mississippi to the Rockies—an ocean of grass; and beyond, more trees. Altogether there were 800 million acres of woodland in this country 300 years ago. Today, there are less than 625 million acres and very little of this is virgin forest. The Forest Service estimates that only about 20 percent of the forests of the United States are being managed wisely.

There are some 185 million acres of farm woodland in the United States, of which less than one percent is managed so as to yield the best returns. In our hurry to settle America, we butchered our forests and we abused our soils. It was a common practice, when land was worn out, for the farmer to move on to new land. Finally there was no more new land to exploit and we had to repair what was left.

Each year in America, floods cause a damage of more than one hundred million dollars. Floods have been with us always. But they have never reached the volume nor the intensity which they have reached during the past few decades.

Floods are no more than rain drops infinitely multiplied. Usually, they have their source on the upper reaches of streams, far away from the immediate area of damage. Where the land is covered with trees, grass, and a deep layer of leafy, spongy soil, land does not shed much rain. But where vegetation has been removed from the land, water goes off quickly, and along with the runoff go layer after layer of soft, porous top-soil. Once top-soil is gone, gullies form rapidly, and each gully becomes a

A POIGNANT POEM AND A POEM IN REPLY

Last year appeared the following verses by Ramond T. Alexander, which inspired the reply in verse by one of our own occasional contributors. By courtesy of the publishers, Avon House, New York City, we reproduce the Alexander poem.

FOR BEING BLACK

For being black I pay a toll
To tradition's coffered enterprise.
I wear a mask that hides my soul
And shields my smarted, stinging pride.

I ape and grin and laugh and clown
To fool the tyrant's stupid jest;
Or hold my quivering tongue adown,
When I am tempted to protest.

A voice to sing when others frown,
A faith in God, a trust in man,
A smile for those who crush me down—
A gentle part of God's great plan.

RAYMOND T. ALEXANDER.

SECURITY

O, do not be discouraged, friend,
But hold for truth and right;
The cruel who suppress you now
Shall not your spirit blight!

Down through the ages man has paid
For status not controlled,
But courage soothes the tyrant's lash
As new-born hopes unfold!

Then sing! Let all the others frown;
Keep faith in God and man!
God lives! The deeds to crush you down
Are not of His great plan!

LULA H. KENWORTHY.

Kokomo, Indiana.

new tributary to speed the volume of water to flood streams below.

It is a recognized fact that 740 million tons of soil are dumped into the Gulf of Mexico every year, and undoubtedly other millions of tons of soil are dropped along the way in stream channels, drainage ditches, and on bottom-lands.

Hundreds of water supply reservoirs in the United States have been damaged or ruined by sedimentation. Eleven dams located on the Deep River in North Carolina were completely filled in less than fifty years.

Silt is fast filling the bed of the unpredictable Rio Grande from the mouth of the Rio Puerco south to Elephant Butte Reservoir. In the flood year of 1937, records indicate that 12,000 to 15,000 acre-feet of silt were deposited in the Rio Grande bed between San Acacia and San Marcial (New Mexico). In the low water year of 1938, more than 5,000 acre-feet were deposited. In 1881 San Marcial was the beauty spot of the Rio Grande valley along the Sante Fe railway. But silting of the river since has caused abandonment of 2,500 acres of irrigated land and flooding of 3,000 acres of salt grass and bosque pasture.

Millions of dollars in damage is the cost each year to highways, railroad tracks, stream banks and other public facilities. But even with the loss of soil and the destruction of water supplies, roads, power lines and other public facilities by erosion, the picture is still incomplete. Soil erosion brings on human erosion. As the productivity of the soil is wasted through unwise use, the productive capacity of people is correspondingly reduced. The food, the clothing, the health and the happiness of the people on the land is directly related to the condition of the soil. There is an obvious relationship between poverty, disease, farm tenancy, crumbling barns and houses, insanitation, tax delinquency, abandoned schools—and land waste.

And what of the damage in terms of dollars and cents? The best estimates indicate that erosion is costing the nation approximately \$3,844,000,000 annually. About \$400,000,000 is the direct cost to farmers from reduced income and forced abandonment of land. Sixty-three million dollars is the cost of damage to reservoirs, drainage ditches and irrigation systems; 309 million dollars represents the bill for damage to highways, railroads, harbors and navigable streams; 72 million dollars is the cost of damage caused by floods, erosion and silting to city and rural property, farm livestock, and wild life; three billion dollars is charged against three billion tons of soil materials washed or blown away annually.

HOW TO MAKE OUR ANSWER HEARD EFFECTIVELY

BY NORMAN E. YOUNG

The issue that in the year 1940 most closely affected the testimony of Friends was certainly the enactment of the National Conscription Law. A phrase in its provisions concerning conscientious objectors brings this testimony very close to every member of our Society. Young men who conscientiously object to service under the military branch of Government are, under the same law, to be assigned to "work of national importance" under the civil branch of government. Since every one of us is daily amenable to civil government, our task as members of the Religious Society of Friends takes on added significance.

Young men are being called to transfer their activity, at least for the time being, from civil to military fields and their service must find its only outlet as part of the military machine. There rests upon those of us who remain in civil life the responsibility not only of our own service but also, so far as is possible, the service of those who under ordinary circumstances would be working with us. Young men who are called upon to stand by their convictions in so practical a manner today need and certainly deserve our unqualified support.

But what of the general work of the Church which has been going on, sometimes more, sometimes less successfully during the period leading up to these dramatic changes? Certainly a group which needed every possible assistance of its membership at large in "ordinary" times will need even greater consecration for the "extraordinary" times.

We are told that it is useless to shout "Peace!" when there is no peace; actually, the United States has not yet declared war, nor has any nation declared war on the United States. So far as we are nationally concerned there is still time to shout "Peace!", but our shouts will hardly be heard if not augmented by our pocketbooks. We say, and rightly so, that had the countries of Europe been educated to the Christian message, present conditions could not exist. This statement brings into sharp focus our responsibility for Christian education here in America. The shocking debacle of the once proud nation of France, admittedly because of the lack of moral stamina, serves to heighten our perception of the need of moral strength in our own land. In fact, we need only a very little thought to realize that the regular activities of the Church, all of which have but one ultimate purpose, i.e., "the establishing of the Kingdom of Christ on earth," need more urgent propagation now than ever before.

Our numbers are small and we are

separated from one another by literally thousands of miles; therefore, it is doubly important that we should use the one medium we have for keeping constantly in touch. Our publications, headed of course by THE AMERICAN FRIEND, should be a part of the daily reading matter in the home of every member of the Five Years Meeting. Friends generally have been the subject of much publicity in many newspapers and magazines, largely because of the work of the American Friends Service Committee, but what others have to say about us should make us feel more urgently the need of knowing what we say about ourselves. We watch with anxious interest the actions and words of our Congress as given to us in the daily press: no less do we need to know what Friends in every part of the Five Years Meeting are thinking and doing.

March 31 brings us to the close of another fiscal year. We can only surmise what additional financial privilege may be ours in the next year. We should recognize, however, that the best way to adequately prepare ourselves is to see that our present budget is entirely met. The less time and effort we spend upon finances, the more will be released for actual work in the spread of the Gospel. We cannot for one moment relax in our financial responsibility lest we slow down and perhaps permanently cripple some work of "National Importance."

Under the National Conscription Act, the Government recognizes what it feels to be a need of the entire land. At the same time it is wise enough to know that this need can only be supplied from its local communities. To administer the Act it has established local draft boards for the selection of those deemed best fitted to serve the Nation. While, of course, this is distasteful so far as we Friends are concerned, we may, nevertheless, gather from it the importance of the local community. The Five Years Meeting, in a very peculiar sense, is the local meeting in action as a unit in the Nation. A lack of understanding or loyalty in any one meeting will in that degree impair our effectiveness as a whole. At the Five Years Meeting last October we were constantly brought under the conviction of the inestimable value of our home meetings.

The world by its actions is crying aloud, "What is the answer? How shall we find the way out of our dilemma?" We believe with all our hearts that we have the answer but it will not be effectively heard unless we are willing to subordinate every selfish interest to make sure that the efforts of our various Boards are in no way hindered. Let us lay the proper foundation with adequate financial support.

Denver, Colorado.

WORLD TOO STRONG FOR A DIVIDED CHURCH

BY ROBERT M. JONES

A few days ago I previewed the movie industry's noteworthy picture, "The Land of Liberty," being currently exhibited. I found the film to be a thrilling presentation of the saga of American life, from Plymouth Rock to the third Inaugural of the New Deal. With other ministers and teachers, I went with a critical eye, fearing this would be another high pressure piece of propaganda, pleading for national defense. Too, we were expecting the role the Church has played in American history to have been minimized or omitted entirely. But we were gratified to discover that religion has been given its rightful place in the development of our great country. There was the original inspiration given by religion for a land of freedom and democracy; there was the circuit-rider conquering the frontier for God and righteousness; the missionaries following the explorers, the stage coach, the gold rush and the railroad. And how happy we were that religion in its progress and conquest of American life did not stop with these pioneer movements, but was abreast of the times and capably ministering: Catholic, Protestant and Jewish! We congratulated the movie industry for giving such an honest appraisal of the work of religion in establishing and perpetuating democracy.

Three times in his high-priestly prayer, Jesus prayed that "they may be one." And after all these centuries, we believe that we are nearing the hope our Lord voiced: "One in hope and doctrine, one in charity." In the last epistle he wrote to Friends meetings, George Fox rejoiced that Friends "in Holland, Germany, and thereaway are in love, unity, and peace." And none of us can ever forget Rufus Jones' plea at the Five Years Meeting for Friends to face the high moment for Quakerism, by uniting our forces for the Kingdom.

Years ago when Cincinnati was young and Friends were pioneering here, we find that they were instrumental in starting nearly every charitable institution in the city. When we survey the modern scene, and see that Friends are not directly connected officially with any of these concerns, we are apt to ask ourselves, "Have we Quakers lost our social concerns?" "No, not at all," we reply. Then, we ministered individually and alone, and often inefficiently, no doubt. Now, we are associated with over three hundred churches working harmoniously and much more effectively on the same concerns which Friends once carried on alone. The religious driving power is

not lacking and spiritual motives still actuate the efficient and highly-trained experts who continue to minister "in Christ's stead." And by thus sharing in this corporate and religious endeavour, one lone Quaker meeting in a large city has the sense of belonging and sharing very definitely in the larger aspects of the Kingdom.

Again, while the world with its rampant nationalism and artificial barriers is seeking to divide mankind, the Church of Christ is uniting us in goals and ways to these goals. I can think of no greater service Friends can render than unitedly to help to build and perpetuate the nobler aspects of democracy and world brotherhood. But unless we are united and doing this work together, much of our vision, energy and effectiveness will be dissipated. As was said at the Edinburgh Conference, "The world is too strong for a divided church."

The Five Years Meeting of Friends has a great program of endeavor, and we are attempting together what we cannot accomplish alone. As our great Service Committee has united Friends of all branches, the work of the Five Years Meeting should find us united and loyal to the needs of a program of so vital national importance. If Quakerism is all that people outside think and say it is, then we ought to be alive and with activity, making full proof of our ministry.

Quakers just don't happen, like mushrooms: *they have to be made!* Everybody who becomes interested in Friends, does so because they have read or studied about Friends. I often wonder what per cent of children nurtured in Five Years Meeting church schools become Friends? I have the feeling that when people here leave over three hundred churches by the way and come to Friends, they are vitally interested in the Quaker way, and I want a Quaker program to aid them. I want Quaker literature in the church school, and Quaker emphasis of life. So many of our Five Years Meeting Friends are outside the stream of moving Quakerism because they are not being exposed to Quaker literature and active Quakerism in the local meeting, and are isolated from our united program.

If Quakerism is the jewel the world sees it to be, there are other facets of radiance besides the Service Committee, though gloriously it shines. After all, the Service Committee, the Mission Board, Board of Public Morals, and our other expressions of service, are by-products of the Quaker way of life. Not only must we unite in these expressions of our faith and support them heartily, but we must lay the ground work for the quality of life that gives us these concerns, and projects us out into the world.

CALLED BY UNITED TASKS TO UNITED EFFORT

BY EDGAR H. STRANAHAN

Hanging over the fireplace in the drawing room of the Women's Residence Building at William Penn College is a picture. It is the "Transfiguration" by Raphael. The copying artist has done a most excellent piece of work. It is far more than an ordinary reproduction. Many have stood before this picture to be thrilled by its color, form, and concept. As you meditate before it, you, too, experience something of awe and inspiration. The beholder joins with the ancient disciple who wanted to remain on top of the Mount of Transfiguration and enjoy forever its more than human ecstasy.

The greatest fault with the above copy of the original is that it is only the upper half. There is a lower half also. The upper lacks an enormous amount of value when cut off from the bewildered disciples, the anguished helplessness of the parents, and the desperate need of the stricken son, all pictured in the lower half.

Jesus knew that no one could for long be sustained by the emotional exaltation of the mountain top experience. He also knew that soul renewal and exhilaration of divine vision, or even contact, never find their rightful relationships until intertwined with the solution of human problems. The high top and the low bottom belong together.

To have been caught up by the elevating experiences of the sessions of the Five Years Meeting was normal for each one in attendance. Who could resist such a trend? Who would desire to do so? But to cut off the experience there is fatal. From earliest youth mankind hates fractions. To alter but slightly a writer's statement, "The individual (experience) is as interdependent as the stars hanging in constellations." High inspiration demands commerce with worthwhile human problems.

Friends who attended the Five Years

Our teaching ministry in the church school, and the meeting for worship, are both helping to mould citizens of a higher type of patriotism. Our steadfast devotion to our ideals has recommended Quakerism to American life and made us revered around the world. Loyalty on the part of every Quaker, and every meeting of the Five Years Meeting to our program will insure the continuance of our usefulness to America. And certainly, this is not the time to "bail out," but a time for more united and concerted program of action.

Cincinnati, Ohio.

Meeting will feel the evaporation of revealed or generated power unless there is an implementing of the Spirit who was so manifestly present in that gathering. Of all among Friends, who is so well qualified to participate in the work facing Friends as those who caught the timeless, expanding, exalted visions of those all too few days! But the present-day tasks are not delegated to a few. Our tasks are too difficult; our tasks are too numerous: the joy of cooperative endeavor is too evident; no wonder all Friends are called by the united tasks to a united effort.

Of course it always is a cause for celebration when some large-scale program is completed, but better than finishing a work, is the enlistment of all possible persons in the steps leading to that completion. As far as the work is concerned, it is conceivable that one person might bring about the most perfect product. In the work of the kingdom, however, success is not so apt to be measured by the condition of the finished product, as by the numerical strength of the group who voluntarily took its place in a consecrated effort unitedly to accomplish the desired end.

The high experiences of the sessions of the Five Years Meeting must be linked with large numbers at work, the comradeship of cooperative endeavor, and the blessed experience of a united body of Friends realizing that our united task is, under God, well done.

Wm. Penn College, Oskaloosa, Iowa.

PROJECTS SPONSORED BY CALIFORNIA FRIENDS

For the current year the Men's Extension Movement of California Yearly Meeting is sponsoring two very estimable projects: improvement of the San Diego Friends Church, and the Quaker Meadow building program. The San Diego building is being enlarged by the addition of a basement to be used for classes, meetings, and social and recreational purposes. San Diego Friends are in need of expansion room, due to their increased membership and activities.

Quaker Meadow, the summer conference ground in Sequoia National Forest under the management of California Yearly Meeting, is being equipped and made available for Friends young people's groups, training schools, retreats, and summer conferences. Through an extensive building program in which members of the various Monthly Meetings are participating there is made possible for many Friends a splendid camp life, characterized by very real and lasting spiritual values.

Get the Returns in Early!

These are voting days throughout the Five Years Meeting. Contributions are the ballots, by which Friends in the local meetings say yes or no to an adequate program of our United Work. The polls close on March 31st, when the books are closed at the Central Offices. Please remit promptly through the regular channels.

UNITED PROMOTION COMMITTEE

THE PANOPLY OF SAINTS OUR IMPLEMENTATION

The will to serve was much in evidence at the Five Years Meeting. There was a keen sense of the world's need, and of its helplessness. There was a sense of responsibility resting upon us who call ourselves Friends, the friends of the Saviour. The world fields, long over ripe, challenge every friend of Jesus to become a laborer. To profess to be a friend of the Lord and to do nothing about it is to frustrate the grace of God. Inactive godliness is impotent.

If we are correct in sensing the spirit of the Five Years Meeting as a spirit of desire to demonstrate to the world today the practical working of the grace of God in human hearts and in human society, then it behooves us to present ourselves, both as individuals and as a body, as friends of Jesus who are ready to become instruments of righteousness, being saved by grace and sanctified by the Holy Spirit. William Penn gives the secret of power of early Friends: "They were changed men before they went about to change others, * * * and they knew the power and work of God upon them. * * * They went not forth or preached in their own time or will, but in the will of God. * * * The bent and stress of their ministry was conversion to God, regeneration and holiness, * * * Behold the testimony and doctrine of the people called Quakers."

The callings and gifts of the Holy Spirit have been followed by an organic implementation through which He could

act. After Pentecost, a gradually enlarging organization provided for enlarging service. Fox and his contemporaries, filled with the Holy Spirit, were the humble but powerful instruments used to stir the souls of others. In time, organization of meetings and membership provided channels for fuller expression of the faith of Friends, a faith rewarded by divine enduement of power to live, love and labor. Friends have continued to perfect organization. It sometimes appears that we have multiplied machinery but have divided our power, and that human implementation has gone ahead of divine enduement. We can best implement the high spiritual desires of the Five Years Meeting by attaining in our constituent membership an experience of saving grace and sanctifying power which will give Christ the preeminence He should have. "We wrestle not against flesh and blood." Our implementation can not be that of the world; it must be the panoply of saints — truth, righteousness, peace, faith, salvation, the word of God. Our resources are spiritual, unlimited, eternal, and are available as we pray in the Spirit.

We approach the anniversary of the resurrection with a thousand blessings upon us, and a thousand opportunities before us. Will the thousand blessings move us to give the thousands of dollars needed to implement our good wishes and spiritual desires so they will become effectual in Christian love and labor for the salvation of men?

ALBERT L. COPELAND.
Vermilion Grove, Illinois.

BEGINNING WITH OUR OWN SPIRITUAL HOUSEHOLD

BY SAMUEL L. HAWORTH

Nothing is more pressing or more difficult for human beings today than the task of living together and working together. This truth must be obvious to every one who thinks of the present confusion and conflict in the world. And the difficulty is increased by the very fact of our having been brought closer together, and the very results of our having worked together in certain areas. Mechanical cooperative enterprise, as in railroad and steamship, motor car and airplane, telephone and radio, has destroyed distance, reconstructed space and turned days into split seconds, so that one's neighborhood is no longer limited to Main Street or to the Podunk community. It now includes the Volga boatman and the German junker, the South Sea islander and the American migrant, the British landlord and the East Side tenant, the black shirt of Italy and the turbaned rider of the Arabian plateau.

If men were only physical beings with material wants to be satisfied, the problem, while not easy, would not be so difficult or urgent as it now is. But men are moral beings, made up of pride, love of self, ambition, jealousy, envy, resentment, combativeness, hatred, as well as more laudable qualities. All this constitutes a problem which has never been solved. Men and nations still fight among themselves. The world still lies in confusion and darkness, waiting for the light. We wish every man, woman and child in the world might be saved. But individual salvation is not enough. It must involve love of one's neighbor, whether of the same or a different race, nation or religious group. Nor does the world need, most of all, our theological and moral precepts, valuable as they may be. More than these it needs the example of mutual forbearance, of the love that seeks to understand and trusts while it is still seeking, of cooperation in the great social and spiritual tasks that pertain to the kingdom of God. If we wish to help God in redeeming the world from evil, there is no more effective line than the one just indicated. Are there smaller and larger groups who are living and working together in this spirit?

Friends have tried to solve the problem, with a measure of success. But, in spite of our name and tradition, distrust and fear and suspicion and intolerance have sometimes checked the spirit of fellowship and hindered cooperation. How beautiful the situation when Friends dwell together in unity, members of each group counting themselves members of

each other, each local congregation seeking not its own interests but each also the interests of other congregations, each Yearly Meeting concerned for and contributing to the spiritual success of every other Yearly Meeting, all together looking beyond the limits of our own meetings to the wider interests of the kingdom of God on earth! Harmony and cooperation begin at home, among the members of our own spiritual household. Only thus can we best help God in his task of saving a battle-torn world. Guilford College, North Carolina.

SIXTY YEARS PLUS ONE TOGETHER



Abram and Della Harvey of Kingman, Indiana, celebrated their sixty-first wedding anniversary on March 11. They are both members of the Ministry and Oversight body of Rush Creek Monthly Meeting in Bloomingdale Quarter of Western Yearly Meeting. Abram Harvey is a birthright Friend. Della Jackson Harvey was the daughter of a "licensed exhorter" of the early Methodist Church, but united with Friends.

In their youth they attended the old-time "singing school," became proficient in sight reading, and singing became a "hobby"; especially for Abram Harvey who has been the song leader for 10 these many years. They have always given much time to the work of the church.

Aged 83 and 81, respectively, Abram and Della Harvey continue to live on the original George Maris farm in Parke County, where Abram was born. Of the five children born to them, one son and one daughter are living, together with a grandson and a great-grandson.

W. O. TRUEBLOOD IN VISIT TO OKLAHOMA INDIANS

As already briefly noted in the columns of THE AMERICAN FRIEND, Willard O. Trueblood spent the month of January in Oklahoma, visiting in turn each of the Friends Centers among American Indians and holding meetings for a week in each place. For the first two weeks Caroline Trueblood accompanied her husband, visiting the Seneca and Wyandotte communities and speaking before several groups there. Everywhere they brought help and inspiration and left each group, both Whites and Indians, strengthened and encouraged.

During the meetings at Seneca Council House, an Indian artist, Norman Young, publicly stated his decision to become a Christian. He had shown steadily increasing interest in the church ever since Easter a year ago. Drink, which has had a terrible grip upon three generations of his family, was his greatest temptation, but he says the appetite for liquor has gone since he became a Christian. To his friends, neighbors and family, that seems marvelous.

At Wyandotte, much help was given through personal association in home visits, in meetings at both the Indian School and public High School, and with special groups such as Girl Reserves, Home Demonstration Club, Christian Endeavor and Sunday School, as well as in the daily meetings in the meetinghouse.

While visiting Kickapoo Center, Willard Trueblood spoke at a local public school, at the Government Sanatorium for Indians in Shawnee, to the Indian men in the local C.C.C. group and to a gathering of F.O.R. members and other pacifists, arranged to meet with him at the Y.W.C.A. in Oklahoma City, besides addressing meetings each evening at the Mission Center. His graphic interpretation of the Sermon on the Mount in the form of a building so impressed the local group that they plan to continue to use it. James Stevens, (young Indian artist, who attended the Five Years Meeting) sketched the outlines from Willard Trueblood's drawing and is completing it for the Mission.

At Hominy, besides evening meetings with the Osages in the meetinghouse, Willard Trueblood spoke at a local grade school, at the High School and at the segregated Negro school. Our workers at Hominy wrote in regard to the latter: "The appreciation shown by the Negro principal was revealing of the degree of suffering and quite desperation in which the Southern Negro lives." At a supper meeting with the Osages, W.O.T. held their interested attention for more than an hour with

the story of his visit to Africa three years ago.

Westine and Arthur Shufelt, Ermin and Ruth Perisho, William and Marian Byerly, and Arthur and Arline Hobson, our missionary workers in these four centers, all wrote regarding the Truebloods' visit such comments as the following: "We feel a great deal of good was done." "The membership was strengthened and two came in as members." "We had a fine week with Willard Trueblood." "He was deeply appreciated." "We had many conferences with Willard Trueblood and learned a good deal. We felt that we had grown considerably." Willard Trueblood himself wrote on February 1st:

"Tomorrow will end our visit among the Friends of Oklahoma. It has been a very interesting experience. At Council House we had an excellent reception. There seems to be good cooperation between the Indians and Whites. The Shufelts are highly respected and seem to have the confidence of all the community. Their program is well balanced with Bible School, open worship service, cooperative service in woodchopping, quilting, canning and such like with a fine spirit of social fellowship among old and young. Their problems are many.

"The Indian School (at Wyandotte) gives a valuable point of contact with a large group of children at an age when seed sown will bear fruit. Ermin and Ruth Perisho are touching them helpfully. I found an open door into the High School, as did Mrs. Trueblood, on account of Ermin's work. All in all we are happy with our contact there.

"Attendance at McLoud was fair and the spirit among all was excellent. The Byerlys are doing good work and have a growing respect in the whole community. They are greatly loved by Indians and Whites. They are up to their necks in work and problems. James Downs was with the Byerlys all week, attended all meetings and accompanied us in our visits among the Indians.

"Arriving in Hominy Tuesday p. m., we were soon oriented into the Osage problems, many and devious. The Hobsons are wisely moving slowly, but I am sure they are finding the trail among them. . . We have had a good day in the face of wind and rain. As a result of calling in several homes, we had a goodly number out tonight. Among them some Peyote men and one white man who has not come before.

"As I see it, each one of these centers and many more need a 'Shepherd of the Hills' to come and live among the people. Living, loving, guiding, feeding, restraining, developing, encouraging, instructing are all a part of the duties devolving upon any one who labors here

and only those with a profound sense of 'call' can meet the needs. Each one is fully absorbed in his respective duties. It will be good for the field if all of the present workers can stay on. The fields are certainly white unto harvest here and laborers should be kept doing *our* duty and theirs."

Readers should remember that the continuance and success of this work are largely dependent upon the adequate support of the United Work program of the Five Years Meeting.

WELL, AMERICANS?

(Continued from page 106)

food from Belgium. To date, the whole food supply of western Europe has been thrown into German hands, with nothing done to prevent it. Armies of occupation have control of all food of the conquered countries. German pillaging of food from Belgium and occupied France was stopped completely during the last war, by the American Relief Administration.

Both Germany and Britain are asked to give the Committee's food-ships immunity from attack. And the whole food distribution is to be under the direct supervision and checks of a neutral commission. The American Relief Administration plan would again be used: provisions would be sent in a continuous, small flow. No more than a week's supply would be within German reach at any time. If Germany seized this small amount, it would get, at most, only enough to feed Germany for two days. A two days' food supply is of no military advantage whatever in terms of prolonging a war. From 1914 to 1918, starving Germany did not touch the relief supplies sent to Belgium. Should Germany do so now, Hitler would gain no military advantage, and the responsibility for the wholesale death of western Europe would be placed squarely on Germany's shoulders.

At present, in the eyes of the starving peoples, the responsibility for the deaths of children and wives would not be wholly Germany's. Although Germany, the aggressor, is without question responsible for their agony, those people will hold both Britain and us—the two great Christian, democratic nations—responsible when the slow horror of mass hunger is killing them, and we remain indifferent to other Christian, democratic nations' pleas for life.

The one voice that is louder than bombs both in London and Berlin is the voice of the American people. Therefore, every American should be told: By speaking or by being silent, you are deciding the question—Shall these little

people be permitted to save their own lives?

Every American should be reminded that the hungry children of Belgium and Holland and Finland and Norway and Poland will be the men and women of tomorrow—the governments and armies of tomorrow. Our children will have to live in the world they make. What sort of a world will it be, made by children of starvation, whose souls have been nourished on hate? Is not our duty to our own children plain?

I ask this of you Americans. Every time you sit down at your dinner table, every time you leave a crumb of food upon your dinner plate, think of people just like you who soon will not even have a crumb. And you, American farmers, every time you feed your chickens and your cattle, every time you walk your fertile fields, think of people, just like you, across the sea, who are HUNGRY. Well, Americans? Well, farmers?

FINANCIAL PROGRESS AT WM. PENN COLLEGE

Under the leadership of President Edwin McGrew and Field Secretary Charles O. Whiteley satisfactory progress has been made in improving the financial status of William Penn College. As a matter of fact, according to a statement made by the administration, it is the financial difficulties of the old Penn College a decade or so ago that have been cleared. This will open the way for necessary improvements and expansion of the new William Penn College.

In the first place, old notes and pledges long since due the college have been settled at a nominal but satisfactory figure, while others have been canceled or destroyed altogether. In the second place, a number of court judgments which stood against the former institution have also been settled to the amount of nearly \$5,000. While no legal responsibility existed, it seemed to the management that a moral responsibility warranted the attention of William Penn College to these claims.

There now remains a mortgaged indebtedness on the present campus and buildings amounting to \$10,000. A movement is on the way to raise this sum among the Friends of Iowa Yearly Meeting.

Gerald Heard says: "The force we need today, if we are not to perish, is generated now only by saints—men who live every moment by a way of life and a way of training their spirit in the practice, affirmation and demonstration of divine communion."



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



QUAKER LADY—THE STORY OF CHARITY LYNCH

BY ALTA HARVEY HEISER

Mississippi Valley Press, Oxford, Ohio,
261 pp. and index, \$3.00

This is not so much the biography that the title implies as it is an American folk chronicle on a Quaker background. It is the story of a family that settled in the Old Northwest Territory, and a description of the life of the first half of the past century as revealed in the letters exchanged between the widowed mother (Quaker Lady) and her children.

Once more we go back to Bush River in South Carolina for the background of the story. And an attractive background it is as faithfully and vividly depicted by the writer. The picture of peace and plenty as portrayed by her makes one appreciate all the more the sacrificial devotion to principle which compelled Friends to leave their pleasant surroundings and to undertake the privations and hazards of the northward trek.

Among those who followed the North Star were Isaiah and Charity Lynch, and their three little daughters, to whom a fourth was added within a few weeks of their arrival in the new land north of the Ohio. They had been preceded by friends and neighbors who had gathered in settlements along the course of the Little Miami River. The Lynchs settled in Waynesville where the family resided until the untimely death of the husband and father in 1814. Meantime, four sons had joined the four young daughters to make what was about an average sized family of that period.

The collapse and long-extended illness of the mother necessitated a breakup of the family for a few years, and the varied disposition of the children during that trying period presents one sociological aspect of the times. As soon as she was physically able, Quaker Lady gathered her brood under her protecting wings in the home she established in the village of Springborough. After the children were grown, she followed her eldest daughter to Hamilton, with whom she made her home for the rest of her life, though she spent considerable time with her other children.

In hardly any sense is this a Quaker story, aside from the beginning. Fol-

lowing the early death of her husband and her removal from Waynesville, Charity Lynch had practically no Friends meeting connections, and her sons and daughters were adherents of other denominations. As indicative of the complete break with their Quaker past is the surprising fact that in the intimacies of family correspondence, the plain language is never used, not even when the children address their mother. Moreover, it seems strange to see these Quaker-born matrons invariably referring to their husbands, not by their given names but as Mr. so and so.

We are not saying this in depreciation at all, but to make clear the nature of the book. It is an intimate portrayal, through family letters, of how people lived and moved and had their being in those near frontier days. As such, it makes an important contribution to midwestern American history. It presents those "short and simple annals of the poor" which really constitute the life stream of the nation.

These family letters, so largely taken up with recitals of births, ailments and casualties of one kind and another, are not always stimulating, but they are none the less revealing. For one thing, they show the mental climate of the time, when the main theme seemed to be, "In the midst of life we are in death." And as a matter of fact, they were just that. One is rather appalled at the high mortality of those "good old days," when it seemed that about every other child died in infancy. No wonder, then, that letters were marked with anticipations of the "grim reaper." Thus, the eldest daughter, not yet forty, writes in this vein:

"Life with its bright sunbeam of hope has reached the meridian for me. . . Is there any more of earthly good for me to enjoy? . . . All that is truly desirable is among much rubbish, yet a foretaste of that joyous hope is granted us to enable us to journey on through this wilderness of woe without fainting by the way." (She lived to be eighty!)

Similarly, son Thomas, who became a Methodist preacher, characterized the Lexington, Kentucky, countryside where he resided as having "more the appearance of the garden of Eden than the dwelling place of sinful, sorrowing and dying man." We would not imply that there were not family joys as well as sorrows and forebodings to record, and by the time one gets to granddaughter

Rachel, the story is enlivened with this first edition of modern youth.

Today a woman of Charity Lynch's character and ability could manage sundry women's clubs and carve out a career following the raising of a family. It was different then. During her thirty-four years after the death of her husband, she gave herself entirely to her children and to her children's children. To the day of her death, their lives seemed to focus in her life—and they called her blessed.

W. C. W.

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LET MY PEOPLE GO

BY HENRIETTA BUCKMASTER

Harper & Bros., New York, 388 pp., \$3.50
(Pendle Hill Selection)

Henrietta Buckmaster is the daughter of a former Sunday and Foreign Editor of the New York *Herald*. She was a pupil in the Friends' School on Stuyvesant Square and finished in the Brearley School. After a long trip abroad she wrote two novels and reviewed books for the leading literary reviews.

One day she came across a child's book on the Underground Railroad. This fired her interest in the whole subject of the Negro's own struggle for freedom, which she feels has been strangely omitted from the books of U. S. history. "Out of this incident after years of painstaking research, of digging into old newspaper files, diaries, books and other contemporary documents, came 'Let My People Go.'"

This is not a popular treatise to be skimmed in a few hours, but a serious, scholarly study, with a full historical background, of the whole abolition movement. The Underground Railroad with its Quaker stations and conductors receives ample treatment enlivened by many incidents of adventurous and miraculous escapes. Harriet Tubman, that extraordinary "Moses" of her people who returned again and again to smuggle away to freedom her relatives and friends while a mounting reward of \$40,000 was finally put on her head, is given her due share of attention, wonder, and amazement. As many readers know, she is the subject of a ballad by Sarah Cleghorn. But no one can possibly reproduce the tales which Harriet herself told us when I was a girl. (She settled down and died in our neighborhood). Her language was entirely that of the Old Testament and as with closed eyes she rocked her body back and forth, she poured forth her miraculous stories in the measured cadences of extreme emotion. It is a loss that no one took down her utterances in shorthand.

The book is full of instances of individual courage in the face of mob fury.

The beautiful and accomplished Maria Weston Chapman of Boston, when besought by the mayor to leave what might be a scene of bloodshed, replied for all the women present, "If this is the last bulwark of freedom we may as well die here as anywhere."

There is a tendency today to minimize the sufferings of the Negro in slavery and to make a favorable comparison between his lot then and now. But a reading of this book will dispel any such illusions.

We may rightly question whether the way of war was the best path to emancipation, but after reading this story we shall feel within ourselves the urgency, the burning sense of injustice, the horror of man's inhumanity to man, which filled the hearts and minds of the abolitionists. The moral degradation of the majority of slave owners and drivers has never been fully realized except in the South itself. Nor does this book treat directly of it. It is plain by implication.

The literary style of the book is vivid and delightful. There is a full bibliography and index.

AGNES L. TIERNEY.

Germantown, Pennsylvania.

CENTENNIAL ANNIVERSARY OF BARCLAY SOCIETY

On January 1, 1841, a group of nine Friends met at the home of William C. Taber to sew for the needy of New Bedford. Similar meetings were held at the homes of different members, at which times works of the various Quaker writers were read, among them "Barclay's Apology," from which the society received its name. As the interest grew, the society increased in numbers and the gallery of the Spring Street Meetinghouse was remodeled to provide the meeting place where the "Barclays" have gathered ever since.

On January 1, 1941—just one hundred years later—seventy-five members and friends met at the meetinghouse to celebrate the founding of the Barclay Society. Several participating in the program were in Quaker costume, two of them contrasting the garb of the 1841 sewers with the present-day portrayal. After the president's welcome to the guests, a paper, "Memories," written for the occasion by the late Elizabeth Taber Price, was read. A brief summary of Barclay's life was presented by Oscar Mostrom, who characterized Robert Barclay as the one great original Scotch theologian, Presbyterian opinions to the contrary notwithstanding! The present secretary's account compiled from old records included in-

teresting bits of reminiscing and of past achievement.

A highlight of the evening was the reading of selections from the Barclay Sheaves, contributions written by members of the society over the years, which were edited and put into book form. Some were charmingly illustrated with pen and ink sketches, others in water colors. Contributions varied from one account of a fictitious visit in a New Bedford Quaker home, and humorous poetry, to an account of the model young man's conduct while attending the Barclay. Slides of old Quaker homes, some of which are still standing, were shown, accompanied by lively comments from one of the guests.

James A. Coney, Yearly Meeting Superintendent, closed the program with timely remarks, urging members to resume reading of Barclay's "Apology" as a spiritual tonic in these troublesome times.

ANNUAL SUNDAY EVENING INSTITUTE AT MARION

Marion, Indiana, First Friends Meeting recently concluded its annual Sunday Evening Institute. Continuing for five Sunday evenings, the institute provided classes of instruction, a social period, and a varied assembly program. Opening at five o'clock, two adult groups pursued study courses, one on "Facing Life Today," with a varied leadership, and the other on "Exploring the Bible," being a study of the book of James, led by C. W. Meredith, instructor of Bible in Marion College. At the same hour there was a children's class, under the leadership of Geneva Miller.

The leaders and particular topics of the first course were: R. Aaron Napier, speaking on, "Questions Youth are Asking"; Milton H. Hadley, "Larger Life Through Service"; William E. Berry, Professor at Earlham, "How to Use the Bible"; and Dorothy Heironimus, Educational Secretary of the Board of Missions, "Creative Living."

The class period was held from 5:00 to 5:55. Following that, up to 6:30, the entire group enjoyed a social period in the basement. Light lunch was served by some group of the meeting.

The assembly hour, from 6:30 to 7:30, provided some outstanding attraction to the entire group. On the first night, Mrs. Everett Hood, of Marion, gave a dramatic review of the book, "I Begin Again," by Alice Bretz. It was the story of a blind woman who re-learned to live. On the second evening, Errol T. Elliott, pastor of the First Friends Church at Indianapolis, gave an intensely interesting travel lecture, "On the Frontiers of Good Will." Merle L.

Davis, Administrative Secretary of the Board of Missions, gave the third in the series on "Life in Jamaica," illustrated with motion pictures.

Walter C. Woodward, editor of THE AMERICAN FRIEND, was with us on the fourth evening, and spoke on "Friends Have a Way of Life." It being Race Relations Sunday, he emphasized the need for brotherhood as an expression of our Christian faith. We were pleased to have Catherine Woodward, the wife of the editor, with us also.

The concluding assembly address was given by Milo S. Hinckle, the man-with-the-shepherd-heart, who stirred us with the challenge, "Does the Church Dare to Be Different?"

The average attendance for the series was 103. Held for the fourth consecutive year, the institute again turned out to be for us a group experience in which we have shared together in good fellowship, stimulating instruction, vital worship, and spiritual adventure. The institute could not have been possible without the able talent and generous service of all those who came and shared their lives with us.

FRIENDS AT FRIENDSVILLE TENNESSEE

Friendsville, Tennessee, Meeting enjoyed the presence of a large group of colored neighbors on Race Relations Sunday. An excellent program was given by the visitors, and a happy, friendly atmosphere pervaded the occasion. Subsequently, the pastor, Frederick F. Nixon, addressed the Maryville, Tennessee, Colored Civic League.

Another highlight in the church calendar was the coming of Thomas E. Jones, who presented the progress and program of the Civilian Public Service Camps. The Quarterly Meeting was well represented and much interest shown in this significant work.

A special effort is being made by the Evangelistic Committee of the Quarterly Meeting to strengthen and encourage the smaller meetings. Community gatherings have been held at Hickory Valley in Loudon County, and at Alcoa in Blount County. J. Edward Ransome is chairman of this committee.

The departmentalized Sunday School, under the supervision of Principal Marvin Jones, is definitely making progress. The attendance, interest, and offerings are large.

A new furnace has just been installed in the meetinghouse and improvements made at the parsonage.

On Easter Sunday the cantata, "Easter Angels," by Fearis, will be given by the Friendsville Choir.

Our Forum

HERE'S SOMETHING TO MULL OVER!

Editor, THE AMERICAN FRIEND:

In a recent issue of the New York *Times*, a correspondent asks, "How can the conscientious objector conscientiously accept and enjoy the benefits of a country made secure by those who, unlike himself, are willing to undergo the sacrifices that military service entails?" That question is so well put that it deserves a careful answer. But the question is also exceedingly misleading.

What "security do we enjoy" that results from military service? The questioner does not say, but it is fair to assume he refers to the independence of these United States from English rule. But Canada did not break away from the Mother Country, and she has as good democratic self-government without war, as we have as a result of war. So why fight?

But that isn't all. It is only the beginning. If these colonies had been a little less impatient, and had united with Canada in diplomatic efforts with England for relief, the same justice would have been secured for both sections, and the terrible hardships and losses of the Revolution would have been avoided. Of course, that would have left us a colony like Canada or Australia, but nothing about it to interfere with our proper development; rather, much in our favor.

However, as part of the English Commonwealth, we would have been spared the war of 1812. Again, as part of the English Commonwealth, we would have abolished slavery in the 1830's, at a time when the South was feeling the evil of that "institution" on the slaveholder as well as on the slave. Furthermore, the cotton gin had not been invented then, and cotton had not become "king." As soon as cotton became king the value of slavery was so increased that it became an irresistible temptation leading to the Rebellion. As an English colony, we would have been saved the Rebellion, with all its fiendish aftermath for both North and South, even to this day.

As part of the English Commonwealth, we would have made that Commonwealth so powerful that Germany would never have thought of starting things in 1914, but would have gone right on developing her social, industrial and political democracy, which was so hopeful at that time. With the first World War thus not brought forth,

there would have developed no cause for this present outbreak.

And lastly, with the English Commonwealth influenced more and more by these American colonies, and with no other power to threaten us, we would have extended the idea of colonial self-government to India and to all the other colonies.

Thus we would have anticipated Clarence Streit's idea of "Union Now" with all the little democratic nations; and the mutual self-governing status of the peoples of the world would be well on its way to consummation.

All of which, however, is still in the unknown future, because men have gone to war and settled nothing, instead of being conscientious objectors, and depending on diplomatic negotiation. In the meantime, no amount of oppression could have been as bad as the fighting has been; and still no sign of end or settlement. And when the end comes, and settlement must be made, it will be infinitely more difficult to arrive at a just peace after all this fighting, than if there had been no armed resistance.

The conscientious objectors have certainly got it; but the fighters learn nothing.

JONATHAN C. PIERCE.

White Plains, New York.

AND DON'T FORGET THE POSTSCRIPT!

Editor, THE AMERICAN FRIEND:

If you have attended motion pictures recently and have been sickened by the abnormal amount of drinking in the pictures, why not take a little time and write a letter to some of those who produce these pictures, asking them to omit this drinking?

I have picked out some names of the most important producers and list them below. If fifty or one hundred Friends would write to each one on the list I believe they can be assured that good results will be obtained. If there is anything good that can be said of the pictures, otherwise, this could be included as the producers like appreciation as well as criticisms.

H. M. Warner, President, Warner Brothers Pictures, Burbank, Calif.

Louis B. Mayer, President Executive Board, Metro-Goldwyn-Mayer Studios, Culver City, Calif.

Darryl F. Zanuck, Vice-president in Charge of Production, 20th Century-Fox Studios, Fox Hills, Los Angeles, Calif.

Samuel Goldwyn, President, Samuel Goldwyn Productions, United Artists Studios, Hollywood, Calif.

Walter Wanger, President, Walter Wanger Productions, United Artists Studios, Hollywood, Calif.

Sol Lesser, President Sol Lesser Productions, Hollywood, Calif.

Y. Frank Freeman, Vice-President in Charge of Production, Paramount Studios, Hollywood, Calif.

Harry Edington, Vice-President in Charge of Production, R.K.O. Radio Studios, Gower Street, Hollywood, Calif.

Harry Cohn, Vice-President in Charge of Production, Columbia Studios, Gower Street, Hollywood, Calif.

Hal E. Roach, President, Hal Roach Studios, Culver City, Calif.

David O. Selznick, President, Selznick Productions, United Artists Studios, Hollywood, Calif.

Won't you sit down and write one or two letters a day until the entire list has been covered? Less drinking in motion pictures will be a step toward Prohibition.

HENRY RISING.

Los Angeles, California.

And while writing, why not add a further word of protest against the increasing war propaganda that permeates moving pictures?—THE EDITOR.

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APPRECIATION OF TWO ARTICLES THAT INFORMED AND INSPIRED

Editor, THE AMERICAN FRIEND:

Today I did one of those strange things that women do and read "On Seeking Fool's Gold," by Grover C. Cobb, Jr. first and then followed it up with "The Meaning of Perfect Peace" by Enid S. Smith, enjoying both articles very much from different points of view.

First of all, I believe that more people should be well informed on what our Chief Executive said three years ago, what he is saying now, and on what our Congress is doing. After all, we the people did place the Senators and Congressmen in Washington to be our representatives to carry on this government with wisdom and understanding. We should know what they are doing in this crisis and where they are leading us.

I also believe this writer is absolutely correct that "Fool's Gold" will lead us to all the things he describes, and that we could stay out of the struggle if we would all take a decided stand to do something. Otherwise, it will be as his last paragraph states and the lives of our youth will be sacrificed and the dollar sign will be put on the American Flag again.

Then I was extremely glad also to read Enid Smith's article on "The Meaning of Perfect Peace," which was full of wisdom and truth. Surely "Peace comes through understanding" and "all life is a state of becoming." Again she says, "There must be growth or there is stagnation and death." "We must learn or we must perish." These are strong words, but good ones and what we need to know.

She continues, "With gratitude, love

and service comes peace." All this is very true, I think, and we should find ourselves giving more of these to everyone. Then she ends up with an inimitable paragraph of questions and the final answer, "If so, you are a branch of the vine of which Jesus spoke, and understand the meaning of peace." Nobly done, and would that more of us could understand the true meaning of peace and render more unselfish service for mankind, for I believe that only in unselfishness and service can we begin to bring about that peace not only in ourselves, but among others around us and finally in a larger sphere of activity in the world.

Let us have more articles that inform us of the real facts of our present situation in the world, and also those that inspire and uplift us to bigger and better ways of living among our fellowmen, as THE AMERICAN FRIEND keeps up its very high standard of literary expression.

MARY BAKER.

15 Queensberry Street,
Boston, Massachusetts.

SUGGESTIONS INVITED ON REVISED DISCIPLINE

The Central Committee, appointed by the Five Years Meeting to guide the process of revising the Uniform Discipline, is making progress toward the assembling of materials and building an outline in the interest of clarity and consistency of arrangement. It is expected that this initial piece of work will soon be ready to share with a wider circle of Friends through the Advisory Members representing the eleven Yearly Meetings.

Comments and criticisms—not to say expressions of approval—are welcomed from individual Friends and groups, not alone concerning the drafts which will be sent out, but also original suggestions that any may have to offer either as to content or arrangement. Such may be addressed to Percy M. Thomas, Secretary, at the Friends Central Offices at Richmond.

GOD IN THE VALLEY

There are some who say
That they're nearest God
In the 'midst of the woods
or on the shore of the sea
Or before stained glass
or on the edge of a pew
Or before an easel
or with strings or pipes—

I'm not.

I come nearest knowing God
When I'm down in the valley
Working with men.

PRISCILLA DUXBURY.

New London, Conn.

OF WILMINGTON MEETING AND COLLEGE

The Pastoral Committee of Wilmington, Ohio, Meeting is making a special effort to encourage individual and family worship and Bible reading during the Lenten Season with the hope that this practice may continue throughout the year. The booklet, "The Fellowship of Prayer," by Gaius Glenn Atkins put out by the Commission on Evangelism and Devotional Life, is being placed in homes of members and the importance of its use is stressed.

For the Wednesday evening meetings, a special six weeks' study of Friends' history is planned by the minister, A. Ward Applegate. There has been good attendance at the two meetings that have been held in this series and a great deal of interest is manifested.

Under the leadership of President S. A. Watson, an amount of \$32,500 has been given by members of Wilmington Meeting, alumni, and other friends of the College toward the building of a new library at Wilmington College.

Wilmington College will hold its first Intercollegiate Peace Contest on Sunday afternoon, March 23, having recently joined the National Intercollegiate Peace Association.

The newly formed College Auxiliary which has one hundred and twenty members, held the fourth meeting March 7, at the Women's Dormitory, with Madam Chang of China as speaker.

CONFERENCE OF FRIENDS PASTORS AT EARLHAM

"The best ever" was a common expression heard at the close of the annual conference for pastors of Indiana and Western Yearly Meetings held at Earlham College, February 24 and 25. With Rufus M. Jones acting as leader and the College as host to eighty-five registered guests, little more could be desired. Six great experiences will linger long in the lives of those who had the privilege of sharing in this unusual gathering.

On Monday morning Rufus Jones gave an inspiring address at chapel on "Betting Your Life." In the afternoon, taking as his theme, "Can we make our Quakerism as good as the world expects it to be?" the leader shared with the group his thorough knowledge of the history of Friends and his profound understanding of their way of life; and Quakerism as of today was examined in the light of the past and the present world's needs. In the evening an open forum on the international situation was most ably led by President William C. Dennis and Professor J. Arthur Funston.

At chapel on Tuesday morning the college students and ministers were permitted to follow in thought as Rufus Jones plumbed the depths of that fathomless ocean of God's love and man's need, using the subject, "The Double Search." Those who came to this gathering expected to hear the best living authority on Quaker history, faith and thought, but not all were anticipating the unusual experience that came when Rufus Jones turned to the Scriptures and gave the "Midas touch" to a score of texts, revealing hidden treasures with great preaching values. The sixth experience was that unseen power and benediction that always attends the reciprocal sharing of truth and confidence when seekers meet in true Christian Fellowship.

Others who contributed to the success of this gathering were Dr. William E. Berry, who planned and guided the conference, and Milo S. Hinckle, who lead the group in the morning devotions.

LOYALTY IS THE MOTIF AT JONESBORO

Our Church Loyalty Campaign started in the Jonesboro, Indiana, Meeting, Sunday, March 2, and closes on Easter Sunday. The pastor, Bertha Day, sent each family a letter reminding them of this campaign and emphasizing Family Day on March 30.

On Tuesday night, February 25, we had a family cooperative supper and party in the church basement. It was the first of our parties to be held during the year, one each quarter. The Sunday School classes have been divided into groups, one group responsible for each party. There was a good attendance at this gathering and everyone agreed it was an evening well spent.

The Ladies' Aid Society and the Loyal Crusaders of the Margaret Fell Society have been sewing for the American Friends Service Committee. Both groups have been very active in other phases of work also.

Many new babies have been added to our Cradle Roll the past few months. The Beginners and Primary groups have charge of the closing exercises for Sunday School, on the last Sunday of each month. The older people enjoy having the little ones with them, and it gives them a chance to see what the children are doing, as well as being good training for the children themselves. It is also gratifying to note the number of young people in the meetings for worship.

PRE-EASTER SPECIAL

Offering envelopes for Easter Sunday are available without charge and in any number desired by writing Friends Book and Supply, Richmond, Indiana. Act now!

QUAKERDOM AT LARGE

Gertrude Small of Marion, Indiana, an alternate-delegate to the sessions in October, writes that she has read the entire Minutes of the Five Years Meeting. We wonder if she was not the first to do so. If more Friends manifested that eager interest, a better informed membership would render more adequate support of our United Work.

* * * *

Ina Lindeman, a young Dutch Friend and social worker formerly of Amsterdam, was received into membership of the 57th Street Meeting, Chicago, last month on transfer from the Yearly Meeting of the Netherlands. She is living in International House and studying in the School of Social Service Administration at the University of Chicago.

* * * *

We trust that many of our readers listened in on the radio series program, "Cavalcade of America," on the evening of March 5. The subject was William Penn, and a faithful and graphic portrayal was presented of his dramatic defense of English liberties and of his negotiations with the King for the land on which to inaugurate the "Holy Experiment" in the New World.

* * * *

Henry Cadbury and Robert Yarnall arrived in New York Tuesday morning, March 4th, aboard the American Export liner, *Exeter*. The two Friends, who left Lisbon, Portugal, February 21st, had spent the six weeks previous visiting Friends and Friends' work in England, and studying the need and possibilities for American Quakers' aid to English Friends.

* * * *

Edwin Ashby, widely known Australian Friend and scientist, died on January 9 at his home in Wittunga, Australia, at the age of 79 years. On a visit which he made to this country several years ago, he greatly endeared himself to American Friends, with some of whom he has maintained contact through correspondence during the intervening years.

* * * *

Anne Haynes Martin, wife of Albert Martin, died suddenly at their home in Hamilton, Ontario, February 5. For several years the Martins were Service Committee representatives at the Berlin Center. They returned in the spring of 1939 and organized Scattergood Hostel during the summer. Since then they have been at Hamilton where Albert is

a professor at McMaster University. The Martins are members of Swarthmore Meeting.

* * * *

In keeping with the policy of friendliness and cooperation with other religious groups in the peace movement, A. Ward Applegate of Wilmington, Ohio, spoke on February 22, at a meeting of key workers from all the Church of the Brethren congregations in southern Ohio. His subject, "The Day of Our Visitation," concerned the Quaker work camps and their expansion into work camps for conscientious objectors.

* * * *

Some of our younger readers will be particularly interested to know the whereabouts of Nate Shope, who circulated rather widely among Friends two or three years ago as Field Secretary of the Five Years Meeting Board on Public Morals. We read in the bulletin of Cincinnati Meeting, of which he is a member, that Nate has "risen from coach to principal of the Bessemer City, North Carolina, High School."

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From a program folder at hand we observe how widely Willard O. Trueblood was used in the National Christian Mission held February 23 to March 2 in Portland, Oregon, and adjacent communities. Listed as "Ambassador of Good Will for the Society of Friends," he made a fine contribution to the Mission there as in the other cities in which he has cooperated. The Mission went from Portland to Seattle, after which it operates in Oakland and Los Angeles, where Willard Trueblood concludes his engagements with it.

* * * *

Word of distinguished achievement of Friends University debaters appears in *University Life* of Wichita, Kansas. Recently two debate teams participated in the Rocky Mountain Debate Conference, inclusive of schools from the entire western section of the country. The Friends debaters, under the direction of their coach, Professor Cecil Hinshaw, were the only teams to achieve ratings of excellent for each individual member, and with this superior rating the Quaker debaters deservedly claimed title to winners of the tournament.

* * * *

The many friends of Joseph Hare, prominent member of Somerton Meeting, near Holland in southeastern Virginia, will regret to know that he was stricken with paralysis toward the close of the

year and was taken to the hospital at Franklin, which is operated by Dr. Raiford, himself a Friend. His condition was such that he could be brought home in January, since which time he has been making a slow but steady improvement. As some of our readers may have it in mind, the Joseph Hare farm is famed as the place where George Fox delivered a memorable sermon, on his visitation to that section.

* * * *

Edwin B. and Mary Temple Newman of Swarthmore College called at the Central Offices in Richmond on February 24. They were on their way to Southern California where they are to direct the Civilian Public Service Camp for Friends, near San Dimas. For the past seven years Edwin Newman, a graduate of the University of Kansas with a Doctor's degree from Harvard University, has been Assistant Professor of Psychology at Swarthmore, while Mary Newman is a member of the administrative staff of the College. Edwin Newman is the son of Herman Newman, of Topeka, Kansas, a former editor of *THE AMERICAN FRIEND*.

* * * *

We read in the 57th Street Meeting bulletin, Chicago, that John and Elizabeth Prideaux of Portland, Oregon, have recently been added to their membership. Both John and Elizabeth have been active in the Portland Fellowship of Reconciliation and the Methodist World Peace Commission. They also have been members of the Wider Quaker Fellowship for several years. John Prideaux refused to take compulsory military training while at Oregon State College and they both write that they are prepared to pay any price for their convictions. Elizabeth Prideaux will be further identified as a sister of Adena Joy, already a member of 57th Street Meeting, who is rather widely known among friends.

* * * *

A commendable project designed to promote better understanding of our Latin-American neighbors and sponsored by the World Relations Committee of the Clinton County, Ohio, Council of Church Women is under way at Wilmington with an initial class enrollment of thirty-five persons interested in the study of the Spanish language and an understanding of Spanish-speaking nations in this hemisphere. The Council is fortunate in having Elsie McCoy, former professor of Spanish at Wilming-

ton College and Earlham College, as leader of the group and teacher of Spanish. Members of the Council reason that "if North Americans had been familiar with South American geography, history, governments, industry and culture twenty-five years ago, it is possible there would be less anxiety today about New World cooperation."

* * * *

Concha Castaneda, a Cuban Friend who was graduated from Earlham College in 1936 and who is connected with the University of Havana, writes that she tutors the thirteen-year old daughter of President Batista. The daughter was much interested in an extended story which recently appeared in the *Richmond Palladium* at the time President Batista checked the aggressiveness of certain military leaders in the Cuban army. The story, setting forth Batista's history, was illustrated with the picture which Merle Davis took of the Cuban leader two years ago in Havana and showed a picture of Merle Davis in his office at the time he gave the interview to the local newspaper. Naturally the paper found its way to President Batista himself. Concha Castaneda is an intimate friend of the family of the new Ambassador to the United States and has already been invited to make a visit to the ambassadorial family in Washington in the near future.

NEWS OF OUR MEETINGS

Bangor Quarterly Meeting, held at Marshalltown, Iowa, February 21-23, began with the Missionary Conference held on Friday. The theme, "Go Ye Therefore" was spoken to adequately with a sermon by Richard R. Newby. Following the basket dinner at noon, the Marshalltown Women's Missionary Union gave a missionary playlet. The regular meeting on Ministry and Oversight then was followed by Leonard Wines' address, "Our Missionary Opportunity." Saturday sessions opened with worship led by Carrie Hadley and Neta Roe and followed by Richard R. Newby's message on "Brotherhood," with the business meetings in the afternoon. On Sunday afternoon the sessions were concluded with a Christian Endeavor Rally under the guidance of the William Penn College Gospel Team.

* * * *

Stanford and Bangor Meetings in Iowa joined with Liberty to observe the World's Day of Prayer, in Liberty, Iowa, February 28th. Guy Harvey of Liberty gave the morning message, while the pastor of the Liscomb Christian Church spoke in the afternoon. Special music was furnished by Verne Parsons and Esther Savage of Bangor, Frances Norman of Marshalltown and

Gladstone Smith of Liberty. The meeting concluded with a prayer service directed by Anna Cook of Stanford.

* * * *

Union Street Meeting of Kokomo, Indiana, honored its pastor, Russell E. Rees, and his family with a farewell party on February 23, 1941. Russell Rees is accepting the pastorate of the Chicago Monthly Meeting on the South Side. Following the concluding number of the Christian Institute Series at which the Reverend Perry Avery of the First Congregational Church spoke on "The Adventures of the Church in Worship," a fine musical program was given by the choir. Immediately members adjourned to the basement for a social based on the theme of "sailing." Conspicuous among the appropriate decorations was the large modern steamboat, electrically lighted, with a full crew on deck, which appeared on the speakers' table. With Russell Baldwin as toastmaster, group singing opened the program, followed by Lulu Kenworthy's poetic tribute to the Rees family. Then came original and fitting tributes from Lee Dixon, who spoke of the captain and his mate; from Lilith Farlow, who spoke of tugboats; from John Allen on squalls; and from Barclay Morris on safe anchoring in the Chicago harbor. In behalf of the church the latter presented the guests of honor with a red leather occasional chair. The pastor and his wife expressed sincerely their appreciation of friendships and the splendid work with Kokomo Friends.

* * * *

Word of a unique anniversary celebration comes from Muncie, Indiana, where, following the services at Friends Memorial Church on March 2, several couples married by William J. Sayers (he has only 1,100 to his credit!) and their families gathered to celebrate their anniversaries en masse. Proceeding to the dining room to the tune of Lohengrin as furnished by Robert and Catherine Peters, the eighty-five persons assembled relished a sumptuous meal, followed with readings by Eula Raisor, remarks by the pastor, and special music by the one-family orchestra of Francis and Emily Joliffe with their five children. March 2 marked the exact anniversary of two couples—one, William J. and Flora T. Sayers themselves—besides one birthday. Such delightful fellowship was evidenced and the affair was so enthusiastically enjoyed by those present that they voted to make it an annual affair on the first Sunday of each March. We approve!

* * * *

Young Friends of the Leesburg, Ohio, Meeting (Wilmington Yearly Meeting) are sponsoring a monthly news bulletin which is much appreciated by the meet-

ing. The typing and mimeographing are being done by the students of the commercial department of a neighboring high school under the leadership of Marion Rains, a member of the Leesburg Young Friends group who is in charge of the department.

* * * *

One hundred Friends attended the Quarterly Meeting sessions held at Dublin, Indiana, February 22. Edward Linton, pastor at Mooreland, gave the principal message of the morning on the topic of "Evangelism for Our Day," followed by others who spoke to the topic. During the noon-hour a cooperative basket dinner was enjoyed, this being the first time the mid-day meal was planned on a cooperative basis. Quarterly Meeting committees met during the lunch hour. At the business session in the afternoon, the clerks were asked to write a letter to the Selective Service Appeal Board on behalf of Ernest Mills, whose status as a conscientious objector had been denied by the local board. All present who knew of Ernest's ardent passion for peace and of the work he has done in its cause for several years felt a heavy responsibility in the matter. Dublin Quarterly Meeting Friends were glad to have Milo S. Hinckle present throughout the day to speak of the accomplishments of the Yearly Meeting during the first half of the fiscal year.

* * * *

Plans are under way at Pleasant Plain, Iowa, for the observance of the centennial anniversary of the establishment of the meeting there. This was the second meeting to be set up in Iowa. The date of observance has been set for June 15, 1941. Further notice will be given later. All former pastors, members and friends are invited to attend.

ENLARGED PROGRAM FOR YOUTH SUMMER WORK

To answer the hundreds of young people who want to enlist in constructive service these days, both the Social Industrial Section and the Peace Section of the American Friends Service Committee have enlarged their plans for youth work in the summer of 1941.

The Peace Section is already enrolling Caravaners—college students who will spend their summer in rural areas in peace education and social service projects. In addition to Caravans in the United States, two units will go to Mexico in Mexican Service Seminars to work in the Laguna rehabilitation project, helping to build school houses for the peasants, and studying Pan-American problems. Further plans are under way for similar groups to go to Cuba and Puerto Rico.

Other Peace Section plans include a

Service Seminar for women. The project will be worked out as a parallel to those planned for men who are conscientious objectors to war. It will offer an opportunity to do some manual labor, for personal and group discipline, to learn crafts and languages, and to acquire skill in such fields as nursing and public health.

Two other Seminars are being planned, one on the West Coast and one in the East, to give practical expression to pacifist ideals. The two groups will work at manual projects and will seek through study and meditation to acquire knowledge and skill in cooperative living.

Those interested in any of the Peace Section plans for the summer should write to Harold Chance, 20 South Twelfth Street, Philadelphia.

The Social Industrial Section will meet the increasing demand for work camp experience by establishing sixteen camps across the United States from June 27 to August 22. There will be camps in the coal fields of West Virginia and Pennsylvania; in rural rehabilitation projects in six States in the South and Middle West, in the crowded city districts of Chicago and New York, among migratory workers in California, and in the State of Washington, and on cooperative projects in Michigan and New York.

The Philadelphia Service Group will again enroll students who are particularly interested in the problems of crowded city areas. These volunteers will work in Settlement Houses in Philadelphia as a part of the regular staffs of the houses, and under the supervision of the city social agencies.

VISITING SPEAKERS AT BERKELEY, CALIFORNIA

Berkeley, California, Friends were happy indeed to have Rufus M. Jones in their midst recently and many of them heard him speak both in Berkeley and at Stanford University. G. Raymond Booth, new Executive Secretary of the American Friends Service Committee on the Pacific Coast, was the speaker at a recent pot-luck dinner, and also spoke on the following Sunday evening. His theme was, "A Quaker Ministry of Reconciliation."

We were privileged to have Willard O. Trueblood speak to us on Sunday morning, February 16. He brought us a thought-provoking message on the theme: "Union in Diversity." It was a message especially for Friends, based on the scripture in I Corinthians, 12:4-31—a truly masterful sermon, reminding us that we are all one body in Christ, baptized thereunto by the same Spirit.

The Women's Union meets each month for an all-day session. Three silver teas have been planned for the year. Marjorie Homan held one at her home a few months ago and another was held the middle of February at the home of Anna James, a member of the Vine Street Meeting, but also a member of our missionary group.

Our friend Hannah Elma Holloway was the guest of honor in January at a tea given by her daughter, Martha Harris, the occasion being her ninety-third birthday. This dear little lady is a very real part of our meeting and her quick wit is enjoyed by everyone. Friends turned out en masse to honor her, and the city paper sent a reporter to interview her, the result being an extensive write-up.

Berkeley Friends Church School is growing continually, as shown by our attendance roll, which recorded 148 present on February 16.

A. F. S. C. MARCH MEETING IN BALTIMORE

The March meeting of the American Friends Service Committee will be held in Baltimore, Maryland, March 15 and 16. The morning session will be held in the Park Avenue and Laurens Street Meeting. Lunch will be served at noon. The afternoon and evening sessions will be held in Homewood Meeting at 3107 North Charles Street. Dinner will be served at Homewood Meeting.

Outstanding on the agenda of the meeting will be discussions of Civilian Public Service and reports from the Civilian Public Service camp in Patasco State Forest. Reports will also be heard on foreign service and the relief work of the Committee. It is expected that Robert Yarnall and Henry J. Cadbury will report on their recent journey abroad and their visits among Friends in England.

"LAND OF LIBERTY" MOVING PICTURE FILM

A film of exceptional interest to all religions, as well as civic and educational groups, has recently been released in the motion picture theatres of the country. Entitled "Land of Liberty," it is a pageant of American history and its meaning. Samuel McCrear Cavert, General Secretary of the Federal Council of Churches, says that church people will be interested in the film because of the high quality of its patriotism and its portrayal of the home, the church and the school as the basic institutions of American civilization.

The film (ninety-eight minutes show-time) was produced by the Motion

Picture Producers and Distributors of America for the two World's Fairs. According to the agreement which makes it now more generally available, the proceeds will go to war emergency welfare work, after distribution costs have been met. This is an additional reason why church leaders will want to promote interest in the film and urge local exhibitors to book the picture, by encouraging members to see the film.

The picture, "Land of Liberty," is a mosaic of excerpts from a great number of film classics, with the result that the audience has the unusual experience of seeing a whole galaxy of Hollywood stars in this one motion picture. The portrayal of Lincoln, for example, is by Raymond Massey.

The first part of the film follows a chronological sequence from the days of John Smith at Jamestown to our own time. The second part is topical in arrangement, illustrating the development of American government, agriculture, industry, invention, science, education, medicine, social ideals, and democratic life. It is noteworthy that the place of the Church is not overlooked. The circuit rider of pioneering days appears as one of the splendid figures. The central motif is that the same spirit of sacrificial devotion which made America is necessary for its preservation.

A poster reproducing some of the vivid scenes from the film and suitable for a church bulletin board can be secured, on request, from the Motion Picture Producers and Distributors of America, Inc., 28 West 4th Street, New York City.

KIRBY PAGE SLATED FOR EARLHAM CONFERENCE

Kirby Page, noted author, peace worker, and lecturer, will conduct a conference at Earlham College, Richmond, during the afternoon and evening of March 17, sponsored by the Earlham Peace Fellowship. The schedule is as follows:

4:00—"The Challenge of Christianity to Youth."

6:15—"How Can We Defend American Democracy?"

Dinner meeting in Earlham Hall dining room.

7:45—"Christianity's Answer to Totalitarianism."

Everyone is invited to attend this conference. There is no registration fee. The dinner at 6:15 will be fifty cents, reservations for which should be made at once with Earl Fowler, Earlham, Indiana.

ANNETTS IN BALTIMORE YEARLY MEETING

Edward and Edith Annett, English Friends who have spent several years in interdenominational Sunday School work in India, have been giving valuable service in the meetings of Baltimore Yearly Meeting. Edward Annett's messages in meetings for worship, and his lectures on Palestine, the Bible, and the Christian Church have been well received. Edith Annett has a way of making Bible stories interesting and effective which is of value to Bible teachers and pupils everywhere. Their personal contacts in homes and small group meetings have added to their usefulness.

JESSE A. STANFIELD.

ISAIAH JAY

At his home in Fairmount, Indiana, January 28, 1941, occurred the death of Isaiah Jay. The son of Richard and Mary Jay, he was born in Grant County near Fairmount some 87 years ago. He early showed his gift in the ministry, and in his nineteenth year was recorded by Oak Ridge Monthly Meeting.

While his ministry was primarily evangelistic, at different times he spent himself in pastoral work in Ohio, New York, and Indiana. In 1906, towards the close of his active ministry, he assisted A. J. Furstenberger's evangelistic party in establishing the Friends Meeting at Rockford, Ohio.

For the past twenty-six years Isaiah Jay and his wife have maintained their home in Fairmount, where he has continued to be active in service, particularly as a member of the Berean Bible Class, whose teacher, Ancil E. Ratliff, gave tribute to his virtues. Throughout his more than sixty years in the ministry, Isaiah Jay always exercised faith in the Gospel he preached and was true to the Christian fundamentals.

The funeral service, held in the Fairmount meetinghouse on January 28, was in charge of A. J. Furstenberger, now a United Brethren pastor in Springfield, Ohio, assisted by the pastor, H. Earl Cox, and others. Surviving are the widow, Rosella C. Jay, two daughters by a former marriage, a sister, and four brothers.

NANCY ANN MESNER

Nebraska Central College and the Central City Friends Meeting suffered a great loss by death through the passing on December 23, 1940, of Nancy A. Mesner. She and the members of the family have been active in their support of the College and church through a long period of years. One son, Raymond, is serving as President of the Board of Trustees of the College while

another son, Hugh, is its Secretary. A daughter, Julia, served for twenty-two years as a member of the Faculty and for most of that period as head of the Department of English. The husband and father, Philip Mesner, was a member of the Board of Trustees for many years. John Mesner, another of the sons, is serving as Endowment Trustee at the present time.

Nancy A., the daughter of David and Amanda Talbert Emry, was born near Pleasant Plain, Iowa, November 11, 1858. On April 3, 1878, she was united in marriage with Philip Mesner, and they established their home in Pleasant Plain, where they lived for nine years. In 1887 they moved to a farm near Spring Bank, Nebraska. After some changes in residence they moved to Central City in 1907 in order that they might provide a better opportunity for their children to attend a Friends school. Here Philip Mesner died, February 22, 1923. Philip and Nancy Mesner were the parents of twelve children, two of whom, Oriella Crosbie and Gilbert M., preceded their mother in death.

On setting up their home in 1878 they became readers of the church paper and it and its successor, THE AMERI-

CAN FRIEND, have been in the home continuously since that date.

Nancy Mesner was an Elder and served in many positions of responsibility in the local Friends meeting, Quarterly and Yearly Meetings. She was a birthright member of the Society of Friends.

BIRTHS

PILGRIM—At Richmond, Indiana, February 19, 1941, to Norman W. and Mabel Bortner Pilgrim, a son, James Frederick.

MARRIAGES

BIERMAN-HOAG — On February 23, 1940, in the Bloomington, Iowa Friends meetinghouse near Muscatine, Iowa, Eunice Hoag, daughter of Mr. and Mrs. Clinton Hoag, to Charley Bierman, son of Mr. and Mrs. George Bierman, Guilford Street, minister. The bride is a great-granddaughter of Enoch Hoag who served as Indian agent under President Grant.

COOPER-MARLEY — On February 27, 1941, at the First Friends Church in Indianapolis, Indiana, Edith L. Marley, daughter of Charles D. and the late Emma Marley, to David L. Cooper, son of Dr. and Mrs. Ross A. Cooper of Carmel. Milton H. Hadley, minister.

DEATHS

BRANSON—On February 19, 1941, at Chicago, Illinois, Craig R. Branson, son of Ellis and Jane Branson, aged sixty-one. He was educated at Penn Charter School and in the Engineering School of Cornell University. A life-long member of the Society of Friends, in his early life he belonged to the Twelfth Street Meeting in Philadelphia. He later became a charter member of the 57th Street Meeting in Chicago, in the building of which his quiet and steady help was of inestimable value, and which he served as treasurer since its establishment. Through his years in this capacity he showed an intelligence and devotion rarely encountered in a task which requires so much detail and drudgery. His faithful attendance at all meetings for business or worship, his active concern for the library, his participation in the work of the Meeting for Ministry and Counsel, all worked together to give him an understanding and a balanced judgment that served the whole program of Friends. His services, given gladly, were beyond praise.

CARY—On November 30, 1940, at Orlando, Florida, Arthur W. Cary, aged 76. He was a lifelong Friend and always a faithful and loyal worker. Much of his interest was centered in the missionary field. He was one of the trustees of the Glens Falls, New York, Meeting and at the time of his death was serving as an elder. For the past few years his summer home at Cleverdale on Lake George served as a mecca for Glens Falls Friends. He is survived by his wife. His body was brought from Florida to Glens Falls for interment.

FESMIRE—On January 28, 1941, at their home in Westfield, Indiana, Harriet Elizabeth Fesmire, aged 78, the wife of Thomas A. Fesmire, following a long illness due to a fall in 1938. She was the youngest daughter of Morris and

JESUS CHRIST

Divine "Good Shepherd" of old Galilee,
True "Son of Man" is He held sacredly.
"Light of the World," His Essence we
all see,

The "Prince of Peace," is He eternally.
To follow in His Steps—for you and me
No greater glory can there ever be!

GEORGE CONNELLY FRENCH.

New York City.

TO A FRIEND IN SORROW

Our heavenly Father sometimes keeps
his counsels
Hidden, even from his dearest friend,
For he would have us walk by faith,
and trust him,
Trust him fully, even to the end.

Trials that have caused us deepest sorrow,
Tempted us to doubt his loving care,
All will be made plain some blest tomorrow
When his children all his secrets share.

We shall learn the reason for each
heartache,
Why our Father could not spare the rod,
When we meet the One who suffered
with us,
And we bear the image of our God.

LULA JACKSON.

New Sharon, Iowa.

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for Boys and Girls

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To arouse in them a sense of fellowship with other people;
To inspire in them a faith with which they may face the
world with courage.

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

Rachel Jessup and had four sisters, all of whom, together with the parents, preceded her in death. A birth-right Friend, she was converted in young childhood, and made a definite consecration in mature womanhood. She faithfully attended church services and was active in the local church and Yearly Meeting. A graduate of Union High School at Westfield, she taught for several years in the public schools of Hamilton and Tippecanoe Counties and one year in Kansas. She was an active member of the W.C.T.U. Services were held January 30 at the Friends Church in charge of the pastor, Orval H. Cox, assisted by Fanny Roberts Gentry of Greentown. Besides her husband, she is survived by nephews and nieces.

HODSON—At Long Beach, California, January 30, 1941, where, with his wife and son he was spending the winter, George Hodson, aged 88, member of Cedar Creek Meeting in Iowa, where funeral services were held on the return of the family, on February 25. Bessie F. Collins in charge, assisted by the pastor, Dean F. Bushner.

HORINE—On January 15, 1941, at Des Moines, Iowa, Thomas J. Horine. Born near Ironton, Wisconsin, when a young man he moved to Greenville, Iowa, where he married Esther Greene. He was a consistent member of the Society of Friends. He leaves to mourn his death his widow and three children.

SELLECK—Suddenly on February 8, 1941, at his home in Independence, Kansas, Guy B. Selleck, aged sixty-eight. For the past twenty-one years he had been active in the Independence Friends Meeting. He was serving as treasurer at the time of his death, and had formerly been superintendent of the Sunday School for several years. He is survived by his wife, Cora Gain Selleck, and four children: George A. Selleck, of Cambridge, Massachusetts; Harold A. Selleck of Dickinson, Texas; Helen B. Selleck of Independence, Kansas; and Mrs. Archie Seller of Haviland, Kansas. Funeral services were held at the Independence Friends Church, with William F. Pribbenow, pastor, in charge.

SMITH—Elzena (Ella) Frazier Smith, aged 80, on September 7, 1940, after ten years of invalidism, in which she was cared for by her husband, Thomas Penn Smith, who passed on January 9, 1941, after a brief illness, aged 84. Members of Cedar Creek Meeting, near Mt. Pleasant, Iowa, they had traveled life's highway together for sixty years. Funeral services were conducted by a former pastor, Bessie F. Collins, assisted by Dean F. Buster.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30. Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 2911 Eden Avenue.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RT-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: BRIDGEPORT 7522, ATLANTIC 5928.

NEW YORK, N. Y.

Gramercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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